

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. X.—NO. 6.

HARTFORD, SATURDAY, FEBRUARY 26, 1831.

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THE CHRISTIAN SECRETARY.

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From the Christian Spectator.

REVIEW OF THE ESSAYS OF PHILANTHROPOUS ON PEACE AND WAR.

After all that has been written on the subject of war, the Christian community have very inadequate ideas of its horrors, or of their own pressing duty to resist this practice. "War is a great evil," says the frigid philanthropist. "It is indeed so," replies the political economist, "it interrupts commerce, and wastes the productive industry of a people." Heathen antiquity had the same opinion of war, and scarcely fell short of modern Christianity in efforts to arrest it.

The public apathy on a subject involving such wide-spread and overwhelming evil, is most deeply to be deplored.

From a vague impression that these evils cannot be averted, our sympathies have become withered, selfish and confined. We are more distressed by the loss of a single limb, than by the distant destruction of a nation! Rolling in wealth, and the luxuries of a quiet home, we scarcely reflect on the frightful desolations to which other countries are subjected. The thousands who perish in the field of battle, are summed up, published, and spoken of in the intercourse of life, with supreme and guilty apathy. But oh! if a husband, a brother, or a son were among their number, how different would be our sensations! How keen would be our sense of the apathy which prevails on this subject! Now we think it is the sacred duty of every man, to free his mind from the delusive influence of mere distance, on a subject of this nature.

We ought always to think of war as it really is, as a scene of murder, rapine, and revenge, in the midst of their direful vocation. For this purpose we must descend to particulars; and take the testimony of eye witnesses as to the details and consequences of a field of battle. Over the field of Waterloo, for example, orators, statesmen, and poets, have hung the most gorgeous drapery of military glory. But let us look at the results of this battle, as described by the celebrated Dr. Charles Bell, of London, who followed the English army to that scene of carnage, with a view to professional observation and experience.

"It was now the thirteenth day after the battle. It is impossible for the imagination to conceive the sufferings of men, rudely carried at such a period of their wounds. When I first entered the hospital, these Frenchmen had been roused and excited in an extraordinary degree; and in the glance of their eyes, there was a character of fierceness, which I never thought to have witnessed in the human countenance. They were past the utterance of what, if I might read the countenance, was unadulterated hatred, and desire of revenge.

On the second day, the temporary excitement had subsided. Turn which way I might, I encountered every form of entreaty from those whose condition left no need of words to stir compassion. "Surgeon Major, Oh, how I suffer! Dress my wounds, dress my wounds! Doctor, I commend myself to you; cut off my leg. Oh! I suffer too much, too much." And when these entreaties were unavailing, you might hear, in a weak, inward voice of despair, "I shall die, I am a dead man." The tones were too true to nature, soon to lose their influence. At four in the morning, I offered my services; and at six, I entered on the most painful duty of my life, in inspecting and operating upon these unfortunate men. I was thus engaged uninterruptedly, from six in the morning, until seven at night, for three successive days.

I know not what notions my feeling countrymen have of thirty thousand wounded men, thrown into a town and its environs. They still their compassionate emotions by subscriptions; but what avails this to the wounded, who would gladly exchange gold for a bit of rag.

Take another scene of more recent date, enacted on the blood stained fields of Greece. We transcribe the words of an eye witness.

"In a few moments, from the balcony where I sat, my attention was attracted by the unusual commotion of the crowd below, which consisted of four or five thousand; they kept rushing backward and forward, but always tending towards the door of a monastery close by me; one apartment of which served for the

office of the marine, and another for the prison, in which were confined a large number of Turkish captives. I asked a Hydriot who sat near me, what was the meaning of the commotion in the crowd; he replied with little emotion, "perhaps going to kill a Turk." His words were scarcely uttered, when the door of the monastery, not twenty paces from me, was burst open, and a crowd rushed out, forcing before them a young Turk, of extremely fine appearance, tall, athletic, and well formed.—I shall never forget the expression of his countenance at this awful moment. He was driven out almost naked, with the exception of a pair of trousers, his hands held behind his back, his head thrust forward, and a hell of horror seemed depicted in his face. He made but one step over the threshold, when a hundred ataghans were planted in his body; he staggered forward and fell, a shapeless mass of blood and bowels, surrounded by a crowd of his enraged executioners, each eager to smear his knife in the blood of his victim. By this time another wretch was dragged forward and shared the same fate; another and another followed, while I was obliged to remain a horrid spectator of the massacre, as the defenceless wretches were butchered almost at the foot of the stairs by which I must have descended in order to make my escape. Each was in turn driven beyond the door, and got a short run through the crowd, and fell peace-meal, till at length the carcass lost all form of humanity, beneath the knives of his enemies.—Some died bravely, never attempting to escape, but falling on the spot where they received the first thrust of ataghans; other weaker wretches made an effort to reach the sea through the crowd, but sunk down beneath a thousand stabs, screaming for mercy, and covering their faces with their gory hands."

It is thus that we ought ever to look on the destruction of human life. Never should we lessen our impressions of the horror of such scenes, by viewing them in the aggregate; as if to die in the midst of thousands could disarm death of a single pang, or shed one ray of consolation on the dark and final scene!

"The first wounded man I ever beheld in the field,"—says one who was present at the battle of Busaco,—"was carried past me at this moment; he was a fine young Englishman in the Portuguese service, and lay helplessly in a blanket, with both his legs shattered by a cannon shot. He looked pale, and big drops of perspiration stood on his manly forehead; but he spoke not—his agony appeared unutterable, I secretly wished him death; a mercy, I believe that was not very long withheld."

We will add but one more picture; it is from the "Recollections of a Valetudinarian."

"One single shot did horrid execution among the marines, by striking a stand of arms, and killing or wounding several men with the splinters. I shall not easily forget a poor corporal of marines who had both his arms and both his legs shot off, as he was elevating a cannon on the poop. It is now twenty years ago, yet the poor man's countenance is as plainly before me at this moment, as if it were only yesterday, as he was carried past me to be lowered down the hatchway to the surgeons below. He bore the amputation of three of his limbs, and died under the operation on the fourth!"

Such, for nearly six thousand years, have been the sufferings inflicted by man upon his fellow man. On a moderate estimate, fourteen thousand millions of human beings, have already perished in war. Within the present generation, five millions six hundred thousand are known to have been swept off by its rage. In the wars of Napoleon alone, it is estimated that at least three millions of the French people were destroyed!

But there are other evils consequent on war, equivalent in horror and extent to the loss of human life. The honest arts of peace are abandoned. The husbandman, the mechanic, and the merchant are drawn from the field, the work shop, and the counting house. Poverty, famine, and distress ensue. A mental and moral desolation, disheartening to the philanthropist, and fatal to religion, civilization and virtue, follows upon the loss of paternal guidance and instruction, and the interruption of the well regulated institutions of society. Taxes multiply, national and individual debts accumulate, commerce is annihilated, and the very sinews of the community—the heads of families—the sturdy yeomanry of middle life are thinned out, and either perish in the carnage of battle, or sink sorrowing into the grave, the unnumbered and unremembered victims of heavy marches, overpowering labors, dangerous exposure, and unspeakable distress!

How dreadfully do we find these evils increased, when we turn to the country which is the theatre of war. Age, sex, beauty, innocence, and virtue, are no protection there.—The loss of life and the tortures of bodily pain, become secondary evils. The hellish passions which possess the human heart at such times, are beyond the power of language to describe. Desolated Greece presents us with a picture.

We need not ask what are the causes of this awful devastation and distress. The Creator of the universe has not made war a necessary condition of our existence—an unavoidable element in our wretched pilgrimage on earth.—War, we all know, flows from the dreadful passions of man, ambition, avarice, revenge, and lust of power. Look at two hundred and eighty-six wars of magnitude, in which Christian

nations have been engaged. We find in the enumeration given by the Massachusetts Peace Society,

- 44 Wars of ambition to obtain extent of country.
- 22 Wars for plunder, tribute, etc.
- 24 Wars of retaliation and revenge.
- 8 Wars to settle some question of honour or prerogative.
- 6 Wars arising from disputed claims to some territory.
- 41 Wars arising from disputed titles to crowns.
- 30 Wars commenced under pretence of assisting an ally.
- 23 Wars originating in jealousy of rival greatness.
- 5 Wars which have grown out of commerce.
- 55 Civil wars.
- 28 Wars on account of religion, including the Crusades against the Turks and heretics.

To which the intelligent author of "Essays on Peace and War," subjoins,—
The war of Spain against the liberty of her colonies.

The war of Austria to extinguish the liberty of Naples.

The war of France against the liberty of Spain.

The war of the Turks against the Greeks.

Great numbers of petty wars, insurrections and trivial hostilities are omitted.

Now the question which we would submit to our readers, in view of the foregoing facts is this. Is a man to be considered as a weak enthusiast, who deprecates such a state of things, and is anxious to discover a remedy for these accumulated evils? Ought a society whose sole object is to hold before the public a true picture of war, and to impress the minds of all with a just horror of its consequences, as a motive for rulers to try every means of averting so dreadful a calamity, and for Christians to pray more earnestly that wars may cease on earth, and for freemen to decide that their property and lives shall no longer be wasted in guilty contests—ought a society of this kind to be considered as useless and suffered to languish for want of patronage and support? We are not now considering the question, whether resistance may not be justifiable, when rendered absolutely necessary in self defence. The American Peace Society, which we are anxious to recommend to the efficient support of our readers, does not decide this question. It invites the whole community to meet on one common ground, that of endeavoring to impress the public mind with a salutary dread and horror of the practice of war. This practice if ever abolished, can be abolished only by the deep conviction and united consent of mankind. This conviction and consent must be produced by the patient and gradual efforts of philanthropists on individuals; into these units of the grand whole, must the spirit of peace be infused. An effectual remedy for war is not to be expected from the rulers and great men of the earth. These must rather be coerced into peace by the controlling opinion of the people. The mass of the people presents the first field of effort. The old must be brought by conviction and the young by education, into proper feelings of abhorrence, for this inhuman and unnatural practice. The community must feel that wars are ruinous, unnecessary, and wicked; and that peace is a practicable duty, enjoined by a regard to national and individual happiness, and by the command of God.

We have said that the old must be convinced. The means of conviction are the circulation of correct information and pacific principles, by associations, periodicals, tracts, and personal intercourse. What has already been done in this way, may not be known to all.—In 1828, the American Peace Society was organized in the city of New York, concentrating in a national institution, more than fifty subordinate societies. The earliest of these subordinate societies was formed in that city in August, 1815. During the same year, similar associations were formed in Massachusetts and Ohio, and others have since been organized in several other states.

In London, the "Society for promoting permanent and universal peace," was organized in July, 1816; and in France, the "Society of Christian Morals," aiming at the same end, and embracing the most eminent philanthropists of that country, went into operation in 1821.

In explanation of the principles on which these societies are formed, we present the first article of the constitution of the American Peace Society, and subjoin an extract from their circular in 1828.

"Art. I. The objects of the Society shall be to diffuse light respecting the evils of war, and the best means of effecting its abolition."

After describing the origin of the Society, the circular says, "we come next to our principles."

"We believe the custom of war to be contrary to the principles of the Christian religion, subversive of the liberty of mankind, and destructive of happiness; a horrible custom which every one is called upon to do what he can to abolish. These truths we hold to be undisputed, and they are the foundation of our Society. Nevertheless, we draw no dividing or distinguishing line. We do not, as a Society, agitate the question, whether defensive war can be carried on, on Christian principles.

We receive into our communion all who seek the abolition of war, whether they hold to the lawfulness of defensive war, or condemn all war, in every shape—whether they allow a latitude of construction to the injunctions of our Saviour, or take the exact and strict letter of them.

We endeavour to avoid all "doubtful disputation," and to walk peaceably with all who will walk with us, whether they go farther, or not so far as the majority of the society."

The American Peace Society publishes a valuable monthly tract, called "The Harbinger of Peace," and several of the subordinate societies publish annual reports. The essays on Peace and War, whose title we have placed at the head of this article, are understood to be from the pen of Mr. Wm. Ladd, a gentleman who has devoted his personal exertions, and the income of a liberal fortune, for many years, almost exclusively to the cause for which we are pleading. His zeal, intelligence, and perseverance, amid the discouragements of public and private apathy, have largely contributed to the results already obtained, and will hereafter, we believe, place his name on the same immortal roll with that of Howard, and Wilberforce, and Clarkson.

The essays are written with great vigor and clearness, and in a direct and earnest style which evinces the sincerity of the writer. We know not how any candid man can peruse them, without having his eyes opened to a proper view of this subject.

These are some of the means already in operation. We wish to see their operation extended. We wish to see the societies for the promotion of peace, embrace every member of the community. We wish to see the true nature of war exposed to every eye, and echoed in every ear. The body of the people must be led to reflect that the horrors of war fall on themselves, while its glories and rewards are engrossed by their leaders.

(To be concluded next week)

From the London Baptist Magazine.

HAS A SINNER POWER TO RETURN TO GOD INDEPENDENT OF DIVINE OPERATIONS?

MR. EDITOR,

Several of my friends have lately called my attention to what they term the *new doctrine*; that men have power to repent and turn to God of themselves, uninfluenced by the operations of the Holy Spirit.

This has been done in such a manner, as almost to oulge me to give the subject my deliberate and very serious attention.

For my views on this point of difference and discussion, I beg a place in your valuable columns; this I do, not with any degree of unkindness towards my brethren from whom I differ, nor with any design to cast suspicion on their general orthodoxy, nor with an idea that I can state my own sentiments with clearness and force equal to many of my friends, who entertain the same opinion with me on this subject; my first design in writing the following observations, was to assist myself, and I send them to you, in the hope that they may assist others to form a scriptural judgment, on what appears to me, an important point in theology.

To represent man's ability to repent, and turn to God, independent of the operations of the Holy Spirit as a "new doctrine," must, I conceive, be through inadvertence. "Every natural man," says Mr. Charnock, "thinks he hath power to renew himself and turn to God when he will." There can be but little doubt that this independent ability of men was fully admitted by Pelagius and his disciples in ancient times; nor has it ever been discarded by the Socinians in any period of their history: indeed, man's independent ability to repent and convert himself, is not only consistent with those systems of religion that exclude the doctrine of original sin, and the personality and operations of the Holy Spirit; but this ability is a necessary and essential part of such systems, as without it there would not be, there could not be, any repentance of sin, and conversion to God. The general religious system of our brethren, on whose views the following strictures are made, wholly precludes them from pleading for the necessity of uninfluenced human ability to repent, and turn to God; it must be only for its consistency with their general belief, for which they contend.

But I am free to acknowledge that it is not the antiquity or novelty, but the truth of any doctrine, that constitutes its value and importance; and if it be true, that men have power to repent and turn to God of themselves, uninfluenced by the Holy Spirit, the doctrine ought to be received, avowed, and maintained, whatever may be its circumstances. It is its truth that I question, and on this point alone am at issue with its advocates.

To arrive at a just conclusion respecting the *erroneousness or truth* of this doctrine, it may not be improper to examine into what is implied in repentance for sin, and conversion to God; and then into the state of men, in relation to these transactions.

Repentance and turning to God take place only under the administrations of mercy, which are not included in the regular proceedings of a moral government. In these, punishment undeviatingly follows transgression, and obedience alone obtains favor. But in the gracious administrations of God, the righteous and just governor is merciful to unrighteousness, and

sins and iniquities he remembers no more.—The gospel exhibits a system of pardon, conducted indeed in righteousness, but also in the exercise of most sovereign acts of grace. In this scheme, whilst men are attended by the utmost responsibility, their sins have reduced them to a state of entire destitution; they neither possess the least claim on the divine favor, nor can they merit a single blessing, yet (thru a mediator) they become the recipients of unspeakable favors, conferred on them according to the good pleasure of their munificent and gracious God. Were the Divine Being strict to mark iniquity, all transgressors would endeavor to avoid his presence; but there is forgiveness with Him, and this forms the only ground and encouragement of the sinner's return to his offended God.

Thus in repentance and conversion, men are to be considered not merely as moral agents, but also as depraved and guilty creatures, and the Divine Being not only as a moral governor, but also as the sovereign and most gracious dispenser of mercy. Whilst the whole is conducted in righteousness, it affords the richest display of tender mercies and of loving kindness.

Repentance for sin, and conversion to God, imply a change both of heart and life. Not a change of conduct, or of sentiment only, but also of the disposition and frame of the mind: a radical and total change of the heart and life. It consists in a conviction of sin, as the greatest evil both in its nature and consequences; deep humiliation and self-abhorrence, on account of it; sorrows which are characterized by brokenness of heart, and contrition of spirit; a distaste, amounting to utter hatred of all iniquity; a forsaking every false way, and by faith in our Lord Jesus Christ, with all humility and earnestness, seeking an interest in the merciful favor of God, and an entire conformity to his will, in the ways of his appointment. It is holy principle in prevalent operation. Faith, hope, and love, are as really in exercise in the commencement of the religious life, if not so eminently, as they are in its after stages. By our brethren on both sides the question, it will be allowed that these things are essential to genuine repentance and turning to God. That men have all physical and intellectual powers, necessary to repentance and conversion, is certain; there is no additional faculty of mind required. Nor is there, in the ministration of the gospel, any destitution of the means of repentance and turning to God. We have all necessary information of our depravity, criminality, and danger; and of the abounding mercy of our offended God. The way of reconciliation by faith in Christ, is plainly laid open before us; "all things are now ready." We are directed, invited, and besought, in a manner most kind and pressing, to be reconciled to God. The strongest assurances are given that whosoever comes shall in no wise be cast out. There is no deficiency in either the physical or intellectual powers of men, or in the means of divine grace, or in the reasonableness and excellence of the subject itself. In the sinner's return to God, every thing is involved that is of the first importance to himself, and that is most honorable to his Creator, Governor, and Judge. Yet men, in their natural state, discern not these things of the spirit, they are foolishness unto them; indeed, they are at such decided enmity with God, that their malice has never been more excited than by his proposals of reconciliation. They will not come unto Him, that they may have life; they say unto God, Depart from us, for we desire not a knowledge of thy ways. "A deceived heart hath turned them aside, that they cannot deliver their soul, nor say, Is there not a lie in my right hand?" It will readily be conceded, that men, as transgressors, are in a state of entire alienation, forfeiture, and exposure; that they possess no rights; that all the provisions of repentance and conversion are exclusively of the good pleasure of God; and that these provisions are exhibited in the gospel, to all men, as the most suitable, free, and ample. The obstacle, then, if not the only one, the great, the chief obstacle, to men's repentance and turning to God, is the sinful frame of their mind, their evil disposition, the corrupt state of their hearts. "They do not like to retain God in their knowledge." Whilst this obstacle remains, reconciliation is hopeless, it is impossible; the carnal mind is not subject to the law of God, "neither indeed can be." To repent and be reconciled to God, men must have a different disposition, an *opposite* frame of mind, a new heart; they must become "new creatures." "Old things must be passed away, and all things must become new." Without holiness no man can be at one with God.—Destitute of a holy disposition, men cannot possibly hate and renounce sin; or know, or turn to, or love, or serve the Lord. Light and darkness, fire and water, may be as easily united, as a corrupt and unrepentant heart, with Him "who is of purer eyes than to behold iniquity; in whose sight the heavens are not clean, and who chargeth his angels with folly."

(To be continued.)

FRIENDSHIP.—When I see leaves drop from their trees in the beginning of Autumn, just such, I think, I, is the friendship of the world.—Whiles the sap of their maintenance lasts, my friends swarm in abundance, but, in the winter of my need, they leave me naked. He is a happy man that hath a true friend at his need, but he is more truly happy that hath no need of his friends.—Warwick's Spare Minutes.

PARENTS OUGHT TO INSTRUCT THEIR CHILDREN.

Nature itself enforces this duty; and to the voice of nature God has superadded, in the Bible, his express command. Both under the Old and New Testament dispensation, the religious education of children has been enjoined in the most solemn manner. This every reader of the Bible must know; and to the authority of God, as expressed on this subject, every real Christian must desire to submit. The young are the hope of the church; and it is not enough to pray for them—though this duty is all-important—instruction must accompany our prayers. Catechising, Sabbath schools, and Bible classes, should not be neglected; and it is incumbent on parents to see that they are not neglected. As to catechising, parents owe two duties to their children. One is, to teach them to commit their catechisms to memory, and then to see that they are punctual in attendance on the recitations appointed by the ministers of the gospel. Where either of these branches of duty is neglected, and one or both of them are habitually neglected by three fourths of his congregation, parents need expect nothing else than that their children will grow up like the heathen.

A grander scheme for doing good to the rising generation was never devised than that embraced in Sabbath schools. They are preparing thousands for heaven, while they preserve tens of thousands from the contaminations of practical vice. The church is bound to support these institutions; and the professors of religion, of both sexes stand aloof from them at their peril. The Christian world is becoming wide awake on this subject; and yet it is a melancholy fact that this city is, at least, half a century in this business, behind the spirit of the age. And Bible classes are not less important. They are intended for the instruction of youth; and it is a duty which parents owe to their sons and daughters, to require their attendance. For professors of religion not to do this, and some such belong to this church, is a public insult to the gospel and its teacher; and for this ungodly course, those professors must answer both on earth and in heaven. To suffer their children to stay away from such instruction is virtually to tell them that they may remain the enemies of God—it is to sign with their own hands, their passport to hell.—From an original sermon published in the *Troy Review*.

THE TRACT AND THE TOBACCO CHEWER.

The following is an extract from an anonymous individual in Connecticut, enclosing \$6 13, one half for the American Tract Society, and the remainder for the American Bible Society.—*Tract Magazine*.

"I forward you the enclosed as a small donation of retrenchment money for two years. In May, 1828, on Sabbath morning, I took up the Tract *The Worth of a Dollar*.—I followed the good Deacon into the small house on the Green Mountains—listened to his conversation with the poor woman—saw the agitation of his mind in taking from his pocket his last dollar to enable her to procure a Bible—witnessed his composure and peace of conscience, and the blessing that attended him on his way home; and his joy in hearing, two years after, of a revival of religion and 30 hopeful conversions as the fruits of his benevolence and his prayers—I thought what a multitude might be converted, by means of those 30, down through the ages of time, and what glory would thereby redound to God—and I cried out, who can estimate 'the Worth of a Dollar,' when given in faith and followed by the prayers of the giver? I thought of the example of the good Deacon, and a voice seemed to whisper, 'Go thou and do likewise.'

"I immediately inquired, In what way can I add a dollar to my annual contributions for religious purposes? I could not save it by abstaining from Ardent Spirits, for the use of it I had already abandoned. But there was another habit I had contracted, equally useless, whose power seemed almost irresistible. 'This was the use of Tobacco, which cost me about \$3 a year. This was a bondage from which I had for a considerable time longed to be freed, without having sufficient fortitude to assert my liberty. But as I now saw 'the Worth of a Dollar,' I threw the quid from my mouth, cleared my pockets of the foul stuff, and sent my thoughts above, beseeching the Lord now to assist me to conquer the power of this worse than useless habit, and resolving annually to add the \$3, which it had cost me, to my charitable contributions.

"By the good hand of God upon me I have thus far overcome. As I had no convenient opportunity to send to you last year, I now send the sum for that year and the present, with the interest for the last; and hope by the Divine blessing, to continue the contribution from year to year."

Moravian Society for Propagating the Gospel in Ireland.

We are happy to find that the United Brethren, or Moravians, have founded a Society "for propagating the Gospel in Ireland," by the employment of readers of the Scriptures, for distributing religious tracts, and for preaching the gospel by the labors of itinerants throughout the country. Their first Report contains some pleasing instances of usefulness in extracts from the Reader's Journals.—*Eng. Bap. Mag.*

Gospel Baptism.—A Presbyterian missionary in Louisiana, writing to the Rev. Dr. Ely, mentions the baptism of 21 African adults, and 12 youth, between the ages of 2 and 3 years, on the first Lord's day in July. He says "I accompanied the 21 adults mentioned, to a neighboring creek, and baptized them by immersion in the presence, perhaps, of 500 of their brethren." He then administered the sacrament and organized them and others into a church.—*Western Pioneer*.

We publish the following, with the hope that the object of the donor may be fully accomplished. Let no one suppose, that because he has little to spare, therefore he need not give any thing. Did all reason thus, the great field in Burmah would never be cultivated. We trust, however, that arguments are not now wanted, to enlist the feelings of our readers for this mission, who have read this paper for the last few weeks.

From the American Baptist Magazine.

NEW-TESTAMENT FOR BURMAH.
New Year's Gift to the Heathen.

From a source from whence numerous benefactions for the Foreign Mission have before been furnished, the Treasurer has received the annexed proposal of presenting \$150 towards raising \$1000 for printing the New Testament in Burmah; which we lay before our readers, with the hope that others will present donations to complete the sum by the 1st of April next.

January 1, 1831.

Dear Brother,—The revolving period has again arrived for those who care for the souls of the heathen, to unite, "as good stewards of the manifold favor of God," in imparting the word of everlasting life to their benighted fellow men. You may expect one hundred and fifty dollars from this place before the first of April, the usual time for making up the sum of one thousand dollars.

We hope our beloved brethren who have heretofore participated with us in this high privilege, and who have found it "more blessed to give than to receive," will make up the above sum, which is to be appropriated exclusively to giving the New Testament of our Lord and Saviour Jesus Christ, without note or comment, to the perishing Burmahs.

Yours respectfully,

For the Christian Secretary.

Mr. Editor,—

I am frequently interrogated by anxious souls, when I exhort them to believe in Christ, "how shall I believe?—what is it to believe?" &c.

I would ask theologians what difference there is between believing and being born again.—If indeed there is a difference, one must be antecedent, and the other consequent. They appear to preponderate equally in the balance of truth; John iii. 7, and Acts xvi. 31.

Believing is an act of faith. Faith from *fidere* signifies to persuade; equivalent to the Latin *Fides*, assent of the mind; agreeing with Paul's definition, in Hebrews xi. 1. Faith cannot be science, or knowledge; hence we do not say we believe snow is white, we know it from ocular demonstration. Rational things are understood by our reason, external things by our senses, while spiritual things are apprehended by our faith. Unbelief was the first act in turning from, and believing may be the first act in turning to God.

Born again. Man was primarily made in the image of God, liable to fall because capable of sinning. Subsequent to this new birth, man cannot sin, therefore, cannot fall; 1 John iii. 9. The Greek word *anoteron* is generally rendered *superne*, from above. To be born again is to be born from above; still in his flesh dwell no good thing, so that while in the flesh he cannot say he has no sin.

Q. What is the difference between believing, and being born again?

BEDAN.

For the Christian Secretary.

Mr. Editor,

Permit me to make a brief reply to some remarks of Eld. Kneeland. He wishes to ask me what text of holy scripture authorizes the church to invite to a seat at the Lord's table, those who are not members of the visible church, and under its discipline? I answer, none at all. All the arguments I have advanced, are at the greatest imaginable distance from such a thought. Baptism, I conceive to be a door into the visible church; and those only, can be called believers, who continue steadfast in the Apostles' doctrine. Such, and such alone, do I consider gospel communicants.

Again, Br. Kneeland observes, "Christ gave the ordinance to the embodied church, composed of visible believers, who had been baptised on profession of their faith, by regularly ordained administrators. A. wishes to depart from this." Far, very far is such a wish from me. If an administrator who had been regularly inducted into his office, should eventually prove an apostate, would this prove those unbaptised, who had received baptism at his hands? Then who will know whether they are baptised or no.

Should a member of a Pedobaptist or Methodist church, leave such connection, wishing to unite with the church of which Bro. Kneeland is pastor, I presume he would receive them, provided they had been immersed even by an unbaptised minister. Or would you re-baptise them. Again, towards the close, I say in plain English, *I cannot fellowship such trash*. I shall treat such language as *redundant verbosity*, which adds nothing to the force of his arguments; nor would it detract from the merits of his piece, if it was expunged.

That a baptised believer in Christ is a gospel communicant, none will deny; such only will be saved.

Mr. Editor, I have been informed very recently, that some of our most distinguished churches in New England, have voted to extend communion to all baptised believers, who are members of orthodox churches. I do not know the fact, nor is it to my purpose.

All I am contending for, is, that *faith and baptism* constitutes a communicant. This, I think, supposes an *orderly* walk, as the church are commanded expressly to withdraw from disorderly walkers. My object in writing is this,—Our Pedobaptist brethren are aware that truth is undermining their Platform—

that the Baptist principles will ultimately prevail, and Sir, they do prevail, so far as they are understood. Let it be generally known, that our communion embraces all baptised believers, (not disorderly walkers) and I challenge our opponents to bring even a plausible argument against us.

ALEPH.

THE LORD'S SUPPER.
NO. 1.

And still the note they pitch each tune on
Is "Anti-christian close communion."

Mr. Editor:—In the Christian Secretary of 25th December, 1830, one of your correspondents, who assumes the name of "Aleph," has published a number of remarks on the Lord's Supper. He says, "baptised believers were the proper subjects for the ordinance in the days of the Apostles;" and "I think we ought not to vary from primitive practice in admitting baptised believers to the table of the Lord. Will you clearly understand me? When I say baptised believers, I mean to embrace in the meaning those who adorn their profession by a well ordered life and conversation. If these are refused by us, I fear we are wise above what is written. Suppose such were admitted, would it introduce confusion and schism? I think not. I think it would wrest from the hands of our opposers the only war-club they have to combat us with."

And, Mr. Editor, I also think it would not introduce schism, to admit to the Lord's Supper such baptised believers as "adorn their profession by well ordered lives and conversation." Indeed, these qualifications were considered sufficient in the Apostolic Baptist Church at Jerusalem; and according to the "strictest test of our religion," these qualifications have been, and now are, in the Baptist denomination unanimously considered sufficient to entitle a person to a seat at the communion table of the Lord. But this did not wrest from the opposers of Christ and his Apostles their offensive weapons, and if "this could wrest from our opposers the only war-club they have to combat us with," I do not see why the club has not been wrested from them long ago.

Aleph asks, "who are gospel communicants?" and in reply he tells us, that "it is evident that in the apostolic age none were allowed to approach that hallowed feast, except those who had been previously baptised." Aleph says, "I do not consider that I am fellowshiping the errors of my brethren, when I commune with them, any more than I fellowship my own."

To this I would reply, that all error is unrighteousness, and "all unrighteousness is sin." 1 John 5: 17. And "our Saviour Jesus Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 13, 14. For "what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial?" 2 Cor. 6: 14, 15. The first important doctrine taught by Christ, by his forerunner, and by his Apostles, was repentance. "Repent and be baptised." "Repent ye, for the kingdom of heaven is at hand." "Repent and believe the gospel." "God now commandeth all men every where to repent." Acts 27: 30. And we are told that whoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, and "eateth and drinketh damnation to himself." 1 Cor. 11: 27, 29. And we are commanded not to be "unequally yoked together with unbelievers." 2 Cor. 6: 14, and not to be "partakers of other men's sins." 1 Tim. 5: 22. Then he who fellowshipeth either his own sins, or the sins of others, is not a fit subject for either baptism or the Lord's Supper.

Aleph inquires, "Who will suppose that Christ fellowshiped the treachery and covetousness of Judas when he admitted him to the sacramental supper?" I answer, Judas, as an unrepentant member of the church, was entitled to all the external marks of fellowship, till he was convicted of sin by a competent number of witnesses. And though Judas had agreed to betray his master, he probably thought that secrecy was necessary to ensure the success of his treacherous, money-making plan, and he therefore led on the armed multitude in the night after the supper, with lanterns and torches and weapons (John 18: 3), lest Jesus should escape from his enemies and not give Judas an opportunity to betray him. And it appears that the wickedness of Judas was so much concealed by his hypocrisy, that the other disciples had not discovered it, for when Christ declared that one of the disciples would betray him, they doubted of whom he spake (John 13: 22), and instead of accusing Judas, they all inquired, "Is it I?" Math. 26: 22. And when at the table Jesus gave the sop to Judas, and told him "what thou doest, do quickly," Judas went immediately out, and no man then at the table knew for what intent Jesus spake this unto him. John 13: 27, 28, 30. The character of Judas does not appear to have been legally impeached, and Jesus had before that time taught his disciples, that two or three witnesses were necessary to establish before the church the guilt of an offender, and to authorize the church to act in his impeachment, or condemnation. Math. 18: 16. And though Jesus knew that Judas was a traitor, and though he pronounced a woe upon the traitor, and declared it had been better for the traitor never to have been born (Math. 26: 24), and though by his word and spirit as a God, he applied such condemnation to the heart of the traitor, that Judas went out in anguish and hanged himself; yet, as Jesus was now acting as a pastor to his church, and setting an example for future pastors, and administrators, who would not be able to see all the secrets of all hearts, Jesus conformed his conduct to the rule which he meant his ministers should follow: and he now taught by his own example, that it was better to commune with

an unrepentant, and unimpeached member, who was secretly a traitor, than to exclude, without a formal trial, and the requisite number of witnesses, a man who had been sent to do miracles in the name of Christ. The law was against Judas, yet the requisite testimony had not been obtained. But the case of a secret transgressor, as Judas then was, does not establish a precedent for the treatment of open offenders, whose crimes are known to the church.

Aleph further enquires, "Shall our table be free to all baptised believers? Can any man forbid the symbols to them who believe and have been baptized as well as we?"

I answer, no baptised persons have a right to partake of the Lord's Supper, unless they, like the apostolic church at Jerusalem, continue in the Apostles' doctrine. The scriptures teach us to withdraw from every brother that walketh disorderly. 2 Thess. 3: 6. "Him that is a heretic, reject." Titus 3: 10. "If any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one eat not." 1 Cor. 5: 11. Jesus said, "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9: 62. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." Math. 7: 21. "By their fruits ye shall know them." Math. 7: 20. And though a baptised believer is called a brother, yet "faith without works is dead;" and unless his belief produces a contrary course of life from the life of devils, his belief is not much better than that of Simon the sorcerer, who was in the gall of bitterness and bond of iniquity; Acts 8: 13, 23, or than that belief which makes the devils tremble. James 2: 19.

Yet Aleph seems to think, that because the baptised believer, who communes with unbaptised persons, is not mentioned in 1 Cor. 5: 11, therefore we must not reject him from our communion table. But if the coming of the unbaptised person to the Lord's table, be an unrighteous act, and contrary to the example of Christ and the practice of the Apostles, as Aleph himself supposes, I cannot see why the knowingly taking a part with him in that unrighteous act is not also unrighteous, and "all unrighteousness is sin." 1 John 5: 17. And we are commanded not to be "partakers of other men's sins." 1 Tim. 5: 22. Christ says, "he that is not with me is against me, and he that gathereth not with me scattereth abroad." Math. 12: 30. Christ is the only rightful lawgiver and head of his church. Phil. 2: 8, 9, 10, 11; Eph. 1: 20, 21, 22, and 5: 23; Col. 1: 18; and he has commanded believers to be baptised. Those believers, therefore, who disobey this command, are guilty of disobedience to the command of Christ, and we are commanded to be partakers with the children of disobedience. Eph. 5: 6, 7. "A little leaven leaveneth the whole lump." Gal. 5: 9, and 1 Cor. 5: 6. "Purge out, therefore, the old leaven that ye may be a new lump." 1 Cor. 5: 7.

Christ said, "my kingdom is not of this world." John 18: 36. He that is not with me is against me. Math. 12: 30. And when the sinner repents and believes the gospel, and wishes to leave the service of "the god of this world," Eph. 4: 4, "the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past," Eph. 2: 2, 3; such believing sinners are required to confess Christ before men, Luke 12: 8; Math. 10: 3, and by being baptised into his church which is his body, John 3: 5; Acts 2: 41; Col. 1: 18, 24; Mark 16: 16; and Math. 28: 19, upon a hearty profession of their faith or belief in Christ, and his doctrines; Acts 8: 12, 37; and 10: 48. And the Apostle says, "For by one spirit we are all baptized into one body." 1 Cor. 12: 13. "And as many of you as have been baptized into Christ, have put on Christ. Gal. 3: 27. And says Christ, "He that is not with me, is against me." Math. 12: 30. But when we read, he that "believeth," it is to be remarked that "believeth" is always in the present tense, and therefore it cannot be said of him who does not now continue in the doctrines of Christ, and his Apostles, that in the gospel acceptance of the term, he "believeth."

Then if we are not to commune with unbaptised persons, because it would be contrary to the example of Christ, and the practice of the Apostles, and would encourage them in their neglect of, and their disobedience to, that law by which Christ has appointed baptism for believers; I do not see how we shall materially avoid giving encouragement to disobedience, to this Divine requirement, and encouragement to the neglect of this Divinely appointed institution, if we commune with persons who by communing with the unbaptised, fellowship and encourage their neglect of this Divinely appointed ordinance. This at best would be removing ourselves but one degree from the crime, and we should still be accessories to the transgression. But Paul says, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. 11: 27. And he commands us not to be "partakers of other men's sins." 1 Tim. 5: 22. And the Apostle John teaches us, that he that merely belitteth the transgressor God speed is partaker of his evil deeds. See 2 John, 9, 10, 11. And Paul says, "Now we command you in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." 2 Thess. 3: 6.

But Aleph seems to suppose, the baptised believer who communes with unbaptised persons, must not be debarred from our communion table, because he is not mentioned in the 11th verse of the 5th chapter of 1 Cor. But if this be true, then the murderer must not be debarred from the communion table, for he is not mentioned in that passage which Aleph tells us is "very explicit in informing us who are illegal partakers at the Lord's table." And yet we are commanded to withdraw from every

brother that walketh disorderly: And the Scripture informs us that murderers "shall not inherit the kingdom of God." 1 Cor. 6: 9. "Are without the holy city." Rev. 22: 15. "And shall have their part in the lake that burns with fire and brimstone." Rev. 21: 8. The rule then by which Aleph would seem to admit to the communion table, the baptised believer who communes with unbaptised persons, must be a *bad rule*, not only because it is not founded on any express precept, or example, recorded in the Scriptures, but because it also admits the impenitent murderer to the communion table. I think therefore that this branch of the belief of my brother Aleph, should be pruned away, as one which "sprouts" from error instead of truth.

ALPHA.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 26, 1831.

REVIVAL OF RELIGION IN THE CITY OF NEW-YORK.—We learn by the New-York Observer, and the Evangelist, that there is at present a considerable degree of attention to the subject of religion, in several congregations in that city. This will be a source of gratification to all who believe in revivals of religion; who believe that there are certain periods in the history of community, when men are more inclined to hear the preaching of the gospel, and when it appears to produce greater effects upon their lives and conduct, than at others.

In a city containing more than 200,000 souls, however wholesome may be the laws and municipal regulations, it were in vain to expect a lessening of crime, unless the principles which prompt men to action, be made more pure. Whoever has visited this great commercial mart, and taken a view of the wretched state of many of its inhabitants, must rejoice at any event which is calculated to lessen the ills of human life, independent of the good which will result in another world. Godliness is profitable even in this world. The spirit of Christianity leads to industry, and prudence, and economy; and but few, practising these virtues, will in this country be reduced to that extreme poverty, which often leads to the commission of crime. It is very desirable, that pure and undefiled religion flourish in every village in our land—it is peculiarly gratifying to witness a moral renovation in our great cities.

We are happy to learn that the Rev. B. P. Skinner and wife, with their child, have safely arrived at Liberia, and entered upon their benevolent labours among the negated and long neglected inhabitants of Africa.

COMMON SCHOOLS.—For some years past, gentlemen in different parts of this state have expressed their desires, that something might be done to better the condition of our Common Schools, either by some legislative enactment, or by well directed efforts of individuals, who might produce salutary impressions throughout the state. At the Convention in this city in November last, several addresses were delivered, on various subjects connected with these schools. The address by Mr. Davis, on the necessary qualifications of Teachers in Common Schools, was published soon after its delivery, by D. F. Robinson & Co.; it has since been printed entire in the Education Reporter, which we deem no small commendation.

The opening address, by Dr. Humphrey, has since been published by Cook & Co., and is well worthy a perusal. The writer believes our School Fund, as at present managed, is of little, if any benefit to the cause of education, but thinks that by adopting some legislative provision, this fund may produce the blessings contemplated. As the inhabitants of this state are interested in the subject discussed, we consider the perusal of these addresses as highly useful; especially, to such as have the direction as committees, or otherwise, in Common Schools.

The mention of these Addresses some weeks since, was unintentionally omitted.

We learn with pleasure that the Baptist church and society at Springfield, Mass. are preparing to erect a Meeting-House in a more central and pleasant part of that flourishing town, than where their present house is located.

RUSSIAN
The following
"We, Nicholas Autocrat subjects, a terrible Poland, whose men, whom the magnanimous disarmed, and situation with fruit of his order of this outset of the ber, by rebellion on the life of and Grand Duke the Cesarov several Russian troops, engaged all the horrors resolved to go Warsaw with him, and their duty, at all occasions the absurdity were spread and means, and to recall to and to keep precession with the Russian constantly means meetings, at removing others from. There is to entertain fish troops v

THE BIBLE. we are happy to observe by the Monthly Extracts, is finding its way to the poor and the ignorant of the West. An agent who explored Bullett County, Ken., says—

"Your Agent visited every family in the County. The number of families is 742. The population of the whole County is 5,310, of which 2,114 are children. Out of the 742 families, 430 were destitute of the Bible, and found but 323 Bibles in all the County."

"There is much ignorance in the County, and but little attention paid to the instruction of children, or to religious instruction. There are but 163 children now attending school in all the County, and upward of sixty families where not one in either family can read."

REVIVAL IN TROY, N. Y.

Extract of a letter from the Rev. B. M. Hill, to the Editor of the Christian Secretary, dated Troy, N. Y., Feb. 22, 1831.

The Lord is yet displaying the riches of his grace in the conversion of sinners in this city and vicinity. I think the number of hopeful converts in Troy alone, may be fairly estimated, at between four and five hundred.—About the time I last wrote you, the work had commenced in West Troy, where it has since progressed with great power, and effect. In Lansingburgh, the Lord is triumphing gloriously; and his wonders of grace are exhibited also in Albany.

The state of things in our church, is as encouraging as I have seen them since the commencement of the revival. Bro. Bentley had intended to leave us this morning, but the state of feeling manifested in a meeting of the anxious, and young converts, last evening, together with the earnest solicitations of many persons, have induced him to remain a few days longer. There were 75 young converts, and 53 anxious persons present; it was a season long to be remembered. The effect of God's word and Holy Spirit on the minds of the people, was more powerful and evident than I ever saw it before, and yet there was no enthusiasm, noise, nor impropriety. The scene of the Pentecost was in my imagination much of the evening; I am persuaded there is yet much mercy in store for this place.

The number of hopeful converts in the Baptist church, is about one hundred. We have now, more than thirty candidates for the ordinance of baptism, some of whom will imitate the example of Christ, and be buried with him in baptism, (the Lord willing,) next Lord's day. Let not Zion cease to remember us in prayer.

You will readily believe that my time is much occupied. I have many unanswered letters on my table, among which, are several from correspondents in Connecticut. The demands of my Lord and master, must be my excuse for apparent neglect of fellow-laborers.

Yours with sincere affection,

BENJAMIN M. HILL.

As an act of justice to Mr. Grew, whose moral character has been assailed, we publish the following:

Whereas the Editor of the People's Advocate, published at Tolland on Wednesday the 16th inst. when speaking of a late Antislavery meeting at Wallingford, says—"A few of the black spirits and grey" assembled there to hear a sermon upon Antislavery which was delivered by one Henry Grew, a Unitarian Minister, who was excommunicated from that society some twenty years since for immorality and villainy."—This we certify that the separation of Mr. Henry Grew from the Baptist church in this city "some twenty years since," was occasioned by difference of opinion respecting church order, and for no immoral or villainous cause.

I feel bound in justice to Mr. Grew, also to state that he has ever been considered by the church as a man of conscientious principles, and that he is regarded by the Unitarian community as a man of irreproachable moral character.

GUSTAVUS F. DAVIS,

Pastor of the Baptist Church.

Hartford, 16th Feb. 1831.

A true copy, Attest,

G. F. DAVIS.

POLITICAL.

From the N. Y. Com. Advocate.

LATEST FROM EUROPE.

Since our last, we have received numerous files of English papers, to the 17th ult.

THE POLISH REVOLUTION.—Advices from Warsaw, through the German papers, are to the 31st Dec. We have made a copious selection of articles respecting the affairs of that country, the reported change of their provincial government, and the operations, since the rising and expulsion of the Grand Duke Constantine. The Manifesto of the Russian Emperor, which is the latest document from the Russian capital, will be found below. It will be seen that nothing short of a full and unconditional submission, and the exemplary punishment of the guilty, will satisfy the Autocrat. As to the prevailing feeling of the Polish people, not immediately within the influence and atmosphere of the capital, the accounts are widely different. For instance, among other articles, representing the Poles to be all actuated by one pure, and that a spirit of enthusiasm in favor of the revolution, we have the following:—

"The Poles appear to be taking vigorous measures for their defence, and the hostile preparations in progress had caused the communication with Russia by the frontier of Terespol and Brest to be stopped. Some of the horses intended for the Polish cavalry, had fallen into the hands of the Russians, but other detachments had arrived at Warsaw."

RUSSIAN MANIFESTO AGAINST POLOD.

The following Manifesto has just been published:—

"We, Nicholas, by the Grace of God, Emperor and Autocrat of all the Russians, &c. to all our faithful subjects, Greeting.

A terrible treason has convulsed the kingdom of Poland, which is united to Russia. Evil-minded men, whom the benefits of the Emperor Alexander, the magnanimous restorer of their country, had not disarmed, and who, under the protection of the Constitution which he had granted them, enjoyed the fruits of his solicitude, plotted the overthrow of the order of things introduced by him, and marked the outset of their crimes on the 17th (29th) of November, by rebellion, bloodshed, and criminal attempts on the life of our beloved brother, the Cesarowitch, and Grand Duke Constantine Paulowitch. Taking advantage of the darkness of the night, a furious mob, instigated by them, attacked the palace of the Cesarowitch, and at the same time, in several quarters of the city laid waste to the Russian troops were massacring the peaceable citizens, engaging the people, and filling the city with all the horrors of anarchy. The Cesarowitch then resolved to take up a position in the environs of Warsaw with the Russian troops that he had with him, and the Polish troops that remained faithful to their duty, and not act offensively, in order to avoid all occasion for the effusion of blood, to show clearly the absurdity and the falsehood of the reports that were spread, to give the authorities of the city time and means, with the aid of the well disposed citizens to recall to their duty those who had been led astray, and to keep the evil minded in check; but this expectation was not fulfilled. The Council of Administration could not succeed in restoring order, incessantly menaced by the rebels, who had formed illegal meetings, and who had changed its composition by removing the members named by us, and establishing others forced on it by the chiefs of the conspirators. There was nothing left for it to do but earnestly to entreat the Cesarowitch to send back the Polish troops who had left Warsaw with him, in order

to preserve private and public property from further pillage. Soon this Council was totally dissolved, and the whole power placed in the hands of a General. At the same time a report was spread of a similar insurrection in all the provinces of the kingdom of Poland. The same means were every where employed—seduction, menaces, falsehoods, the object of which was to subject the peaceable citizens to the power of some rebels. In these serious and deplorable circumstances, the Cesarowitch thought it necessary to follow the advice of the Council of State, and he permitted the small number of Polish troops who had remained faithful to return to Warsaw, in order, if possible, to protect persons and property. He himself, with the Russian troops, quitted the kingdom of Poland, and on the 1st (13th) of December, arrived at the village of Wladaw, in Volhynia. In this manner a crime which had long been meditated was consummated. After so many calamities, the Polish nation was enjoying peace and prosperity under the protection of our government; again it precipitates itself into a state of anarchy, and misery, and troops of these credulous men, though struck with fear of approaching chastisement, dare to think of victory for some moments, and to propose conditions to us, their legitimate master!—

"Russians! you know that we reject them with indignation. Your hearts, burning with zeal for the throne, comprehend our feelings. At the first news of the treason, your answer was a new oath of unalterable fidelity, and at this moment, we see in the whole extent of our vast empire, only one impulse—in the hearts of all only one sentiment—the desire of sparing no effort for the honor of their sovereign, the inviolability of the empire, and to sacrifice to it their riches, property, and even their lives. We have contemplated with emotion this generous transport of the love of the people to our person and to the country, and we consider it as a sacred duty to answer to it by the words of moderation."

"New sacrifices, new efforts, will not be necessary. God, the defender of the legitimate cause, is with us, and powerful Russia is able in a single decisive battle to reduce to obedience those who have dared to disturb her peace. Our faithful troops, who have very recently distinguished themselves by their meritorious victories, are already assembling on the western frontier of the empire. We are ready to punish the treason, but at the same time we will distinguish between the innocent and the guilty, and pardon the weak who, through inability to resist, or through fear, followed the torrent of rebellion."

"No, all the subjects of our kingdom of Poland, all the inhabitants of Warsaw, have not taken part in the conspiracy and its deplorable consequences. Several have shown, by dying gloriously, that they knew their duty; others, as we have seen by the reports of the Grand Duke, were obliged to return with tears of despair to the places occupied by the rebels; they form, with the victims of fraud and seduction, the greater part of the army, and of the kingdom of Poland. We addressed them in a proclamation of the 5th (17th) of this month (already published), in which, expressing our just displeasure at the violation of faith, we gave orders to put an end to all usurpation of power, illicit armaments, and to replace every thing on its former footing. By doing this, they may still repair the fault of their countrymen, and save the kingdom of Poland from the disastrous consequence of a criminal insurrection. In pointing out this as the only means of safety, we make known to all our faithful subjects this offer of our clemency; they will see in our resolution to maintain unshaken the rights of the Throne, and to protect the country, as well as the equally firm resolution to excuse those who have been led astray."

"Russians, the example of your Emperor will serve you as a guide. Justice and no vengeance, unshaken firmness in the combat for the honor and welfare of the state, without hatred towards infamous adversaries—love and respect for those subjects of our kingdom of Poland who have remained faithful to the oath taken to us—a prompt reconciliation with all those who return to their duty. You will fulfil our hopes as you have already done. Persevere in your peace and tranquility, in firm reliance upon God, the eternal benefactor of Russia, and in a monarch who knows the greatness and the sacredness of his vocation, and will know how to maintain unimpaired the dignity of his Empire, and the glory of his Russian name."

(Signed) "NICHOLAS."

St. Petersburg, Dec. 12, (24) in the 6th year of our reign."

Warsaw, Dec. 30.—Four officers of the Lithuanian corps have escaped and arrived here. They state that it will be impossible for the Russians to compel that corps to go against the Poles, and it is expected they will be marched into the interior of Russia. We are ready with 60,000 excellent troops, and 10,000 cavalry. We have also 10,000 irregular cavalry, and 100,000 militia, but these last require to be armed with muskets, and every day there are new volunteer corps formed. The war of extermination which is preparing, will cause torrents of blood to flow; but we can state without fear, that Poland will not be subdued."

The Nuremberg Correspondent gives the following extract of a letter of the 27th ult. from Breslau:—"Hopes are still entertained that the Emperor will listen to the reasonable and moderate representations of the Polish nation; but, in the contrary case, all are determined to commence the unequal contest. There is an abundance of money in circulation at Warsaw, especially gold. Poles who had hitherto resided in France, Italy, Germany, &c., are daily arriving in their native country."

Warsaw, Dec. 31.—The following is an extract of a private letter of the 1st inst. from Warsaw:—"The enthusiasm excited among all classes of the people by the sentiment of liberty cannot be expressed. The menacing attitude of Russia seems to increase the courage of the Poles. The arming of all Poland is proceeding with the greatest activity. It is true, fire-arms are wanting in certain provinces of the kingdom, but their place is supplied by scythes. Numerous corps have thus been armed, and this weapon in their hands, perfectly avers the sabre of the cavalry, as they are trained to use it skillfully. Already in 1794, the battalion, armed with scythes, that formed part of the army then fighting for liberty, were dreaded by their enemies in consequence of the havoc they made with this weapon. For some time past the Poles, who had become Russians, Austrians, or Prussians, in consequence of previous events, have repaired to Warsaw in great numbers, and are animated with an excellent spirit. These descendants of Kosciuszko eagerly embrace the favorable opportunity now offered them of delivering their country from oppression. There is much fermentation in the Grand Duchy of Posen, and every voice is raised in favor of the revolution."

Tranquility has only been maintained by the military force. Although the emigrants to Poland are threatened with the confiscation of their property, yet the emigration still continues from the Grand Duchy of Posen."

RUSSIA.

The St. Petersburg Gazette, of Dec. 21, contains the following:—"The Grand Duke Constantine, by a letter dated the 13th inst., acquaints the Emperor with his arrival on that day within the government of Volhynia, having passed the Boug near Wladaw, with all the Russian guards that came with him from Poland. The treason and defection of the greater part of the Polish troops rendered it impossible for his Imperial Highness to remain in that kingdom, and he effected his retreat by Pulawy and Lubruff. The Grand Duke adds, that at the moment of sending off his despatch, the Polish Minister of Finances, Lubieckie, and Count Jezewski, arrived from Warsaw, on their way to St. Petersburg, and had waited upon his Imperial Highness."

The Minister of the Interior announces that the cholera morbus, having ceased in the government

of Kostroma and Yaroslaff, the cordon which surrounded the last-named town had been withdrawn on the 23d Nov. and the intercourse between the two governments restored. On the 15th of Nov. at Moscow, 12 were attacked with the disease, 12 were cured, 10 died; and on the 18th, in the morning, there were 183 sick, of whom there was every chance of saving 99. In the course of that day, 18 were attacked, 30 were cured, and 5 died, so that on the 17th, in the morning, there remained 163 sick, of whom there was hope of saving 90."

A detachment of the Russian army has been attacked on the road to Tiflis, where it lost two pieces of cannon. Marshal Paschewitz de Erivan has orders to employ considerable forces, in order to subdue and punish the rebels.—*Journal des Debats.*

HOLLAND AND BELGIUM.

There are pretty strong indications that hostilities will recommence between Holland and Belgium. The troops of the King are gathering towards the line. A letter from Bois la Due, Jan. 9, says:—"The vanguard, under the command of General Boreel, arrived yesterday at Valkensward, Riethoven, and Dommel. The main body, under the Duke of Saxe-Weimar, consisting of seven battalions and five squadrons, will be in the environs of Eindhoven to-day. The brigades of infantry are under Colonel de Farenge and Sprenger, the cavalry under Colonel de Posen. These troops have three batteries of horse artillery. The reserve is under Colonel Klerck, and will, it is said, for the present occupy Telberg."

Six thousand troops were expected in Eindhoven in a few days. A letter from Paris, Jan. 12, says:—"Our intelligence from Brussels is always announcing the prevalence of the French party. The Congress is menaced with a popular insurrection in favor of union with France. This will clearly take place if the new King is not chosen very soon. If, really, Russia, after crushing Poland, marches towards France, we shall then have reason to regret (and so will England) not having accepted the overtures of the Netherlands."

The Prince Otto, son of the king of Bavaria, it is understood, has been recommended by the five powers, as the future king of Belgium. The Courier states that he had been previously proposed and accepted as a fit sovereign for Greece, and that his family had consented to his going to that country; in which case Capodistrias would have acted as Regent during his minority. It is said that the English Cabinet has made great efforts in favor of the Prince of Saxe-Coburg. The subject caused a warm discussion among the Ministers of the great powers. It is said that the French Ambassador opposed the election of this Prince with so much warmth and perseverance, as nearly to cause the negotiations to be broken off."

From the New-York Daily Adv. Feb. 23.

LATEST FROM FRANCE.

Yesterday the packet ship Sully, Capt. Pell, arrived from Havre, bringing Paris papers of the 18th of January, and Havre of the 19th, both inclusive. A rumour was circulated at Paris on the 17th, that hostilities had been renewed between the Belgians and the Dutch, and that the latter had taken possession of Ghent, which had some effect in lowering the funds. It is not improbable that it was a stockjobbing measure, calculated to produce the result that was experienced."

The Russian forces were preparing to move towards Poland; but it is said were obstructed by moderate weather, which rendered it almost impracticable to transport their artillery and heavy materials, and the cholera morbus, which it is said had made its appearance in the neighbourhood of the troops. The latter, if correct, may prove a formidable difficulty among a body of armed soldiers."

There has been some skirmishing in Switzerland between what are called the City troops and the peasantry.—The number of troops at Basle are stated at 16,000, and the peasants at 38,000.

A disturbance took place at Askerode, in the kingdom of Hanover on the night of the 5th January, but no excesses were committed. A private letter from Warsaw, dated 1st January, states that 160 pieces of cannon are ready to launch their fires upon the enemy. The Bank had resumed its transactions, commercial relations had been re-established, schools were re-opened, and a double energy had been created by union and wisdom. The voluntary contributions already amount to 30,000 Polish florins."

An article from the Grand Duchy of Posen, says:—"Before the end of January, Poland will have 150,000 armed men in battle array, and 200,000 irregulars. The general feeling is one of confidence and general devotion to an admirable, and the sacrifices immense."

Extract of a letter from a highly respectable gentleman at Havre, dated 19th of January:—"A heavy cloud hangs over this country, owing to the convulsed state of Belgium, and Russia Poland; and I greatly apprehend that war will be the result."

Marshal Soult declared, on the 14th, that he was ready and prepared for war in case of necessity."

A letter from Paris, which we have seen, states, that disclosures have proved the late change in the British Cabinet to have been most opportune for France; arrangements having been agreed to, as is believed, for the assembling of the Spanish frontiers of 80,000 Spanish troops, 30,000 English, and as many Portuguese under English officers."

Under date of Paris, Jan. 16th, it is stated that reports were that day current on "Change, that the Spaniards had visited the French Territory. This however was subsequently contradicted."

PORTUGAL.—Under the head of Paris, Jan. 15th, we find the following:—"An expedition is preparing at Terceira, destined against Portugal. More than eight thousand men have already been collected. An English banker has made a loan of twenty-five millions to Don Pedro. A frigate and six steamboats, with transports, will sail as soon as possible. The Portuguese Refugees in Paris are hastening to obtain passports for London, whence they will proceed to Terceira."

A letter from Lisbon of Jan. 1st, adds something to what has been said of a plan for the mutual insurance of Royalty. The most intimate relations are said to exist between Russia and Austria; and finally between Spain and Portugal. "France," says a Paris paper, "ought to have her eyes open to this chain which connects Petersburg with Lisbon."

The report of the death of Don Miguel was published at Paris on the 14th, but it was not confirmed. SPAIN.—Letters from Madrid of Jan. 6th, give reason to apprehend that a rupture between Spain and France, and that on the part of the Apostolic party, whose warlike propensity is hardly controlled by the king. It is certain that the preparations made by Spain require explanation; but it seems no satisfaction has been obtained. The party which governs Ferdinand, will urge him to his downfall."

Gen. Mina, on his return to Bordeaux, gave a dinner to his companions in arms, and announced to them that he hoped in a short time to re-enter Spain to return no more; that he had powerful reasons for saying, that in this new attempt he would be powerfully seconded by the partisans of the Constitution in the interior of the country, who wish only for the public tranquility and good order; and added that his intentions being perfectly in accordance with theirs he doubted not that all who should follow him into Spain, would sympathize with him in the same views. All the patriots present responded in the affirmative, declaring that in their anxiety to re-enter their country, they had no wish but to see the nation happy."

PARIS, January 15th.—The Temps has the following on the choice of a King for Belgium:—"The answer of the French Government is positive. The Duke de Nemours refuses the crown, and the Prince

de Leuchtenberg, if elected, will not be acknowledged by France."

The Administration of the City of Paris, to defray extraordinary expenses since July, intend to raise 15,000,000 francs.

A number of labourers are employed on the fortifications of Cambray.

Large bodies of troops have lately passed through Bordeaux. A camp of between 50 and 100,000 men is to be formed between that place and Toulouse, of which Gen. Lamarque is to have the command.

A popular tumult took place at Göttingen on the 8th January, the inhabitants being dissatisfied with taxation. The citizens formed themselves into a corps of National Guards, and order was soon restored.

BY HIS EXCELLENCY

GIDEON TOMLINSON,

Governor of the State of Connecticut.

A PROCLAMATION.

Impressed with a deep sense of the accountability of man, as a moral, social, and probationary being, and believing it to be the duty of Christian communities, at stated periods, publicly and devoutly to acknowledge their dependence upon the constant agency and superintending care of Divine power, wisdom, and goodness, and specially to entreat the merciful and just Arbiter of nations to vouchsafe the continuance of their temporal and spiritual privileges and blessings, notwithstanding their past abuse of his bounties, and a forgetfulness of his unspeakable mercy and forbearance:—

I do, hereby, in accordance with the commendable practice of the venerated founders of our free and happy institutions, appoint Friday, the first day of April next, to be observed throughout this State, as a day of Fasting, Humiliation, and Prayer.

My all the people of this State, abstaining from ordinary avocations and amusements, religiously employ the day, in meditation, self examination and worship, and with one accord and one heart, in their congregations, join the prayers of Christ of every denomination, in public ascriptions of glory to Jehovah; in humble and penitential acknowledgments of deliberate and involuntary deviations from the perfect precepts and pure spirit of Christianity; in earnest supplications that we may be delivered from impurity, profaneness, intemperance, and all unrighteousness, and led into the fulfilment of renewed resolutions of reformation and amendment, and into an entire and grateful acquiescence in the all-wise and merciful dispensations of Providence and grace; and in fervently imploring the pardon of our manifold sins, and our justification and admission to the joys of heaven, through the merits of the adorable Redeemer, and the transforming and sanctifying influence of the Holy Spirit.

With a grateful and cherished recollection of the signal and multiplied interpositions of Almighty God in behalf of our country, rendering it the favoured abode of freedom, security, plenty, and peace, we should entreat that he will bless and guide the President of the United States, and all subordinate rulers, and cause them to be distinguished alike as patterns of integrity, virtue, and patriotism, and examples of the righteousness which exalteth a people; and that the National and State governments, in concurrent and harmonious action, may advance the general prosperity and happiness and guard, inviolably, the Liberty of the Press, and the right of free and conscientious opinion. We should likewise beseech him to bless our beloved State, through successive generations, with an enlightened and upright Magistracy, the terror of evil doers, and the faithful and efficient guardians of its rights and interests; to render the Schools and Colleges nurseries of learning, science, morality, and piety; and to grant general health, success to diversified operations and pursuits of industry, favorable seasons, and the fruits of the earth, in proportion to the abundance, crowning the year with continued manifestations of his goodness, and inspiring us all with thankfulness and praise.

While our attention will be turned to the present and portentous revolutions and movements among the nations of the world, which have successively excited apprehension, sympathy and hope, let us implore the supreme Disposer of all events, that amidst the ruin of despotic power and intolerance, man may everywhere rise in his proper attitude and condition, and vindicate his civil and religious liberties, with the right of self government; and that, by the principles of the Gospel, order, law, justice, truth, and the love of God and man, may prevail in all lands, and the dominion of the Prince of Peace become as universal and complete as it is benign and glorious.

Servile labour and recreation, on said day, are prohibited by law.

Given under my hand, at Fairfield, this sixteenth day of February, in the year of our Lord, one thousand eight hundred and thirty one, and in the fifty-fifth year of the Independence of the United States of America.

GIDEON TOMLINSON.

By His Excellency's command,

THOMAS DAV, Sec'y.

MARRIED.

At West Hartford, on the 15th inst. by the Rev. Dr. Perkins, Mr. Edwin S. Johnson, of Burlington, Vt. to Miss Marietta S. Crosby, of the former place.

DIED.

In this city, Mrs. Jane K. Hills, 24, wife of Mr. Elery Hills, Charles Wadsworth, aged 9.

At Lisbon, Mrs. Mercy Read, wife of Elder Amos Read, aged 70.

Died at Lebanon, on the 9th inst. Mrs. Mary Williams, aged 87 years, widow of the late Hon. William Williams, one of the signers of the declaration of American Independence.

At Ashford, on the 10th inst. Mrs. Percy Keyes, aged 63, wife of Mr. Sampson Keyes. She was an exemplary member of the Baptist Church for about 18 years. During her short but distressing illness, she manifested a spirit of perfect resignation, and whilst her friends expressed their anxiety for her recovery, she answered them that she had no choice whether she recovered or not.—*Com.*

At Fairfield, on the 20th inst. Miss Sarah Sargent, 20. Her last illness, was lingering and painful. Though she had many struggles of mind in the early part of her sickness, death was at length met with composure and apparent resignation. In her early death her friends taste the bitterness of disappointed hope. From her amiable disposition, and conciliatory manners, much pleasure was anticipated in her society for many years to come. But an opening flower was cut down, and their fond anticipations prostrated in the dust. Their only happiness under this bereavement is to be sought in quiet submission to him whose judgments are unsearchable, and his ways past finding out. A sermon was delivered on occasion of her death by Rev. G. F. Davis; after the religious services, the corpse was conveyed to Wintbury for interment.—[Printers in Ohio will please notice this death.]

Died, in Wethersfield, February 21, JOHN MIXER, aged 20, son of Mr. Selden Mixer.

Ordinary notices are often written by particular friends of the deceased; whose friendship leads them to overlook the faults and magnify all the virtues of the departed.—But this notice is drawn by one, who has neither any connection with the deceased, nor any motive to partiality. He means to present nothing but the sober and plain truth. Mr. Mixer was a youth, concerning whom justice to his memory and the benefit of the living require, that something should be said. Though he had, and felt, and frank-

ly acknowledged that depravity common to all, he yet possessed naturally an amiable disposition, and, to say the least, his pleasant and affectionate deportment greatly endeared him to all with whom he associated. His constitution of body early appeared to be slender and needed the watching of parental care. At one time, however, he hoped to be able to pursue study and obtain an education. After trial, he was obliged to desist. In a revival, in 1825, he, with many other youth, was led with great seriousness to make the inquiry, "What must I do to be saved?" Steadily he attended the meetings, for inquiry. He discovered the entire alienation of his heart from God, its contrariety to his holy commands, and to the gospel of Jesus Christ. As righteously condemned for sin and perishing in guilt, he trusted, that he was led, by the grace of God, to embrace the Saviour, and to take his example and precepts as the rule of his future life, and to make it his supreme concern to do, not his own, but the divine will. He found joy and peace in believing. Good was the evidence he gave of reconciliation to God. For about twelve months, as he has said, he enjoyed much happiness in the duties of religion especially in his praying circle of his own companions. After this, mingling more with the world he said, "I became a backslider, & tried to find happiness in vain amusements. This he has repeatedly mentioned with deep regret. More than a year ago, he was attacked with bleeding from the lungs, and gradually declined till his death. Often has he said, "I view it as a great mercy, that my health is taken away, that I may realize my situation, and, if it is the will of God, I should choose to die rather than live and get into the world again." Never has he under his protracted sickness been heard to utter a complaining word, and when his suffering was greater than usual, he regarded it as a needed chastisement from his Heavenly Father. When enduring great distress on the day before his death, he said, "I needed this." At the same time he enjoyed tranquillity and peace of mind. When asked by his mother, if he could put all his trust in God, he replied with much emphasis, "Yes I think I can," and said, "Alas, how do you feel, can you give me up?" He said he had no fear of death, but rather die than live, and felt that God had a perfect right to do with him as he pleased. Under his fears, lest he might be deceived, he was told, he must as a sinner, rely upon Christ alone, and he would be his support, he replied, "Nothing else can be. I have no pain, and there is no more change in my disorder soon, I cannot stay long; but God's time is the best time." To his father he said, "I feel that I ought to make an acknowledgement to the world, that I have not lived better, and set a better example; and that I did not make a profession of religion soon after I indulged a hope." To his absent brothers who have not professed religion, he left his dying direction: "Tell them to get an interest in Christ." He said too, "Tell my young friends, not to think much of this world, and not to think, if they are sick, that physicians can always cure them; tell them to seek an interest in Christ, the only sure foundation." To his little sister, when she was called, that he might speak to her, he was able only to say, "Be a good girl and get an interest in Christ."

His friends, he spoke with gratitude and said, "I hope God will reward them." To Mrs. W. he said, "You have done much for me; may we meet at the right hand of Christ." With perfect composure, he asked, "Am I dying," and seeming to ascend in the air, he enquired, "How do I look?" and when told, as if flesh and heart were failing, he appeared satisfied. When asked he felt that God was the strength of his heart, and that he was a true Christian, he expressed an emphatic affirmative. With a long sigh, and a voice faltering in death, he said, "Tell my grand parents I wanted to see them, but we shall soon meet again. Alas, don't mourn for me." He was asked, is Christ still precious? But he heard it not. The spirit had departed, and yet so gently, that no groan told the moment. His end was peace.

The pious, matured by age and many years, may be more deep and strong, than that of a youth at twenty; but can scarcely be more clear and satisfactory than the piety of the deceased. He was for a number of years a scholar in the Sabbath School.

This youth being dead, yet speaketh. He speaketh consolation to his family, in the hope he has left them, that one of their number is gone to be an heir of immortality in the Kingdom of God; he speaketh to his young companions, not to think much of the world, but to think much of eternity, and to feel, that in the morning of life, amid all its anticipations and prospects, the grave may open. He speaketh to all the youth, that religion is the wisdom, the honor, the solace and the glory of their age, and that to live without it, involves infinite danger and folly.

"I love them that love me, and they that seek me early shall find me."—*Communicated.*

A funeral sermon was delivered in the Baptist Meeting House, to a numerous and deeply affected auditory, by the Rev. G. F. Davis, of Hartford, from Ps. 119, 9.

On the morning of his death, when his watcher was about to leave him, he expressed his gratitude to him, and added, "I shall need no more watchers—I have no pain, &c."

CICEROAN LYCEUM.

(Meeting Monday Eve. 23th inst. 7 o'clock.)

QUESTION FOR DISCUSSION,—

"Ought Imprisonment for Debt to be abolished?"

NOTICE.

THE Board of Managers of the Connecticut Baptist Convention, are hereby notified that their next Quarterly Meeting will be held on Wednesday March 9, at the Baptist Meeting House in Bristol, at one o'clock, P. M.

JOHN COOKSON.

NOTICE.

THE next Meeting of the Westfield Conference, will be held with the 1st Baptist Church in West Springfield, on Wednesday and Thursday, March 2d and 3d, commencing at 10 o'clock, A. M. Preaching may be expected on both days, together with addresses on various subjects, and an account of the state of the churches composing said Conference. The ministers are requested to meet at the house of the subscriber, on Tuesday evening, to make arrangements for a Minister's Meeting, to be held in future, in conjunction with the Conference.

E. ANDREWS.

West Springfield, Feb. 12, 1831.

NOTICE.

The Meeting appointed by the HARTFORD Union Conference, to be held with the 1st Baptist Church in Colebrook, on the 2nd inst. was prevented by the previous inclemency of the weather. The time usually allotted to the exercises of the conference, was, nevertheless, occupied both pleasantly & profitably. Sermons were preached on each day, by Rev. Geo. Phippen of Canton, which with other engagements were very interesting to an attentive audience.

By a resolve of the Church, at the close of the meeting, the Conference is again invited to hold a session with them, on the 1st Wednesday in May ensuing, and the Churches generally, are affectionately solicited to send delegates.

N. B. The above arrangement will afford opportunity for an earlier meeting with any of the Churches that may invite the Conference, through the medium of the Christian Secretary.

THOMAS LARCOMBE.

POETRY.

A VOICE FROM THE WINE PRESS.

From the New York Constellation.

'Twas for this they reared the vine,
Fostered every leaf and shoot—
Loved to see its tendrils twine,
And cherished it from branch to root!

'Twas for this that from the blast
It was screened and taught to run,
That its fruit might ripen fast,
O'er the trellis, to the sun.

And for this they rudely tore
Every cluster from the stem—
'Twas to crush us till we pour
Out our very blood for them!

Well, though we are tortured thus,
Still our essence shall endure,
Vengeance they shall find, with us,
May be slow, but will be sure.

And the longer we are pent
From the air and cheering light,
Greater, when they give us vent,
For our rest shall be our might;

And our spirits, they shall see,
Can assume a thousand shapes—
These are words of verity,
Uttered by the dying grapes.

Many a stately form shall reel,
When our power is felt within—
Many a foolish tongue reveal
What the recent draught has been—

Many a thoughtless yielding youth,
With his promise all in bloom,
Go from paths of peace and truth,
To an early, shameful tomb.

We the pulse will oft unclasp,
All its golden treasure take;
And the husband in one grasp,
Leave the wife with heart to break.

While his babes are pinched with cold,
We will bind him to the bowl,
Till his features we behold
Glowing like a living coal.

To the lady's smiling lip
We will go and sparkle up,
Till we teach her how to sip
Foaming furies from the cup.

Then we'll riot on the brain,
Till we see her husband come,
For the peace that we have slain,
Home to—Pandemonium.

We will bid the gown-man put
To his lip a glass or two,
Then, we'll stab him in the foot,
Till it oversteps the shoe.

And we'll swell the Doctor's bill,
While he parries us in vain—
He may cure, but we will kill
Till our thousands we have slain.

When we've drown'd their peace and health,
Strength and hopes within the bowl,
More we'll ask than life or wealth,
We'll require the very soul!

Ye, who from our blood are free,
Take the charge we give you now—
Taste not till ye wait and see
If the grapes forget their vow.

H. F. G.

From the Religious Herald.

CHRISTIAN MISSIONS.

It is to me a matter of profound astonishment and regret, that any man professing to be a Christian, should set himself in direct hostility to pious, self-denying efforts to diffuse the knowledge and influence of the gospel among the whole family of man. That infidels, who believe the gospel to be a pernicious fable, should array themselves in opposition to its spread and success, might have been expected; but that believers, who have experienced its sanctifying and consoling efficacy, should be the van of this unholy army, may well excite the wonder of men and angels! Future ages will be tempted to believe that the arguments and apologies in defence of Christian Missions now published, are the productions of disingenuous enemies of Christianity, intended to libel and blacken the zealous, persevering friends of the Redeemer's cause. For the honor of the generation of Christians, among whom it is my happiness to live, I should rejoice if truth did not compel me to aver, that there are persons bearing the Christian name, and partaking of Christian privileges, who looking with stoical apathy on the heathen world perishing in ignorance and sin, coolly and deliberately oppose, and ridicule all efforts for imparting to them a knowledge of the only way of salvation.

I beseech the opposers of Missions to weigh attentively, and prayerfully the following remarks.

Mankind, universally, are depraved. Sin is a disease confined to no climate, and to no condition of men. It rages from frozen Lapland, to Africa's burning plains. All are infected with it from the polished sons of civilization, and science, down to the sooty and disregarded Hottentots. All men, unblest with the light of divine Revelation, are ignorant of God, and of salvation. No language can adequately describe their melancholy state. Those for whose benefit I chiefly write will not dispute the truth of these humbling remarks.

The gospel is a system ordained by infinite wisdom and goodness to be the means of saving sinners. 'It is the power of God unto salvation to every one that believeth.' It is adapted, with supreme felicity, to enlighten the understanding, to purify the heart, to encourage, comfort and support the mind, in a word, to qualify man to fill his immortal destiny. Wherever, and by whomsoever the gospel is plainly and faithfully published, souls are saved, its efficacy to regenerate and elevate man, has

been tested in every age, and in every country. None are sunk so low in ignorance, superstition and crime, but it can enlighten, adorn, and bless them.

'There is none other name,' (except that of Jesus,) under heaven given among men, whereby we must be saved.' The gospel alone imparts a knowledge of this Saviour. Where this is not preached no Saviour is loved, or invoked. Read Romans, x. 13, 15. I dare not affirm, that God cannot, or does not save some heathen without the ordinary means of salvation. He is a sovereign. But I do declare, that I perceive no reason in the Bible to conclude that the heathen will be saved without a knowledge of Christ. If men can be fitted for heaven without the purifying influences of divine truth, why did the apostles, and the blessed Saviour himself, endure privations, sufferings, ignominy and death, to impart it to them. If the Bible, and the ministry of the word be needful for our salvation, they are for the salvation of the heathen. If it be useless to make exertions to enlighten, and convert the heathen; it is as useless to make exertions to enlighten and convert our children.

On this subject we may safely appeal to Christ himself; he knows perfectly the capacities, conditions and destinies of all men.—Our wants are before him. He commissioned his apostles to preach the gospel to every creature. The blessed Redeemer knew that the gospel was needful for the salvation of men, or he would not have issued a mandate which can be executed only by toil, danger, and suffering—by the united, vigorous and untiring efforts of all Christians.

I rejoice that this command so long neglected begins to be regarded by Christians as authoritative and important. There are men who have such a strong conviction of the value of souls, and of the efficacy of the gospel to impart life and peace, that they are willing to quit their native land; and all the enjoyments of civilized life; to burst asunder the tender ties, which bind them to kindred and friends; to take up their abode in sickly climes among rude savages; to endure poverty, toil, and danger, that they may be instrumental to save perishing heathen.

This undertaking calls for money. Missionaries are flesh and blood. They cannot live on air. They must have food, raiment, and a hut to shelter them. The Bible must be translated, printed, and circulated. Children must be taught to read the scriptures. These pious men, who have consecrated their wealth, time, labor, body and soul, to the conversion of the heathen, stretch out their imploring hands for aid in the heavenly enterprise. Now I ask seriously, is it possible, that there can be a Christian who does not desire, and pray for the success of this enterprise; and is unwilling to contribute from his abundance, a mite for its support?

Some, I expect, will read this essay patiently until they arrive at the fatal word money; and then the blood will run shivering cold through their veins. Let these brethren read, Phil. iv. 16, 17. Acts iv. 32, 37. with one grain of faith unfeigned, and it will effectually relieve their agony. While Paul was preaching in Thessalonica, the Church at Philippi sent once, and again to supply his necessities. While he was a prisoner at Rome they dispatched Epaphroditus to him with a gift. In the primitive church no man said that ought of the things which he possessed was his own.—Those who had possessions sold them, and brought the money, yes, even the money, and laid it at the apostles' feet to be distributed to every one as he had need.

I know it is said by the opposers of Missions, "we object not to the object but the means." What means? The circulation of the Scriptures; the preaching of Christ crucified, the religious instruction of children; humble, fervent prayer? These are the only means employed. Oh, no, we do not oppose these means; but money, money is employed in support of them. Is everything wrong about which money is used? Will these brethren (I love many of them,) set us an example of spreading the Scriptures, and preaching the gospel among the heathen without money. We shall thank them for it. Till this is done, we shall pursue the old track. The world lies in sin, and on every Christian rests an awful responsibility to aid in its salvation.

EPIPHANUS.

From the Christian Index.

SOLITARY HOURS.

The most mature and delicious fruit is often found concealed from the eye of the common observer, by the leaves and overhanging branches. Secured from the inspection of every passer-by, it has time, in the retirement which it seems to have sought, to perfect and mellow itself, in every quality and sweetness for which it may chance to be distinguished. Thus it is with human minds. Those which occupy the more public and conspicuous scenes of life, and which show a sanguine and florid complexion, always prepared for the practical details of any calling, are more imposing in appearance, but not so rich in the savoriness of wisdom. Their experience makes them ready, useful, and popular; but the want of reflection, causes all their energies and resources to resemble a well contrived mechanism which operates successfully within a given limit—but seldom exceeds the measure assigned. To this principle must be referred the difference between Christians in a city, and those who live in the country. The former are almost incessantly engaged in the practical details of business. By much use, their minds become accommodated to their circumstances. They grow supple, impatient, fickle, fond of novelty—seeing so much society they become indifferent to it—and consequently the keenness of the social affections is more blunted. This is one cause why there is less love among city churches than among those in the country. In the compact city, they are less hearty, less frank, and more inclined to the ways and fashions of men. They think it needful to assume a costume, to

adopt a dialect, and to affect a deportment, which the stiff forms of life seem to demand. Your city people have to do every thing in haste. If they read a book it is glanced over rather than read; if they take up a paper, the scraps and fragments are the only articles that will suit their sated appetites. They have not time for a long story—a long argument—a long essay—and least of all will their patience endure a long sermon, especially if it should happen to contain good strong sense. To a long dinner they seldom object. On the other hand, your rural Christians have more time to converse with themselves. They are more addicted to reflection and abstraction. Seeing their brethren but seldom, they meet them with a more cordial welcome whenever meetings occur. The scenery of life imparts a character to their Religion. They contemplate the distant swell of hills and mountains. The roar of the descending water, or the murmur of the almost vocal winds, reaches their solitary hours, and improves reflection into devotion. The volume of nature is spread out before them; and their piety acquires the calm and peaceable aspect of the smiling heavens, which teach them to look for God in the vast profound of his universe. If you want the poetry of devotion, you must seek it in the artless numbers of the country Christian. The flowers of spring which form Nature's loveliest drapery, and throw out in profusion their sweets upon the fickle gales, are all redolent with a grace and beauty imparted by "the sense of a Saviour's love."—The pomp of groves, and garniture of fields to him have a meaning, derived from that harmony of soul to which the law of God has attuned his nobler powers. We hence find in the religion of the country an ardor, expansion, and holy enthusiasm, which is most favorable to generous deeds, and spiritual worship.

But in cities, the word is preached so much and so often, that the people like the ancient Israelites, are just ready to loathe this manna. Lukewarmness, therefore, becomes the characteristic of their religion. Such were the seven churches in the great cities of Asia, scarcely one of which was entitled to the Spirit's entire approbation, such too are the major part of the churches in our modern Philadelphia. Here we are too stiff to bend, too formal to be devout, too wise to be taught, too elevated to be disinterested. Our preaching becomes more professional than hearty; and our hearing is rather the performance of a task, than the enjoyment of a pleasure. We have long debating and little praying—cutting answers and dull charities—thousands for controversy and few for brotherly kindness. We can fall out about a song, till many prayers and tears will scarcely reconcile us; and we can set down amid the desolations of Zion, without heaving a groan for her accumulated wounds. We dispute about the fraction of a formula, and give up without reluctance the tens and hundreds of substantial graces. Here we are encompassed with an incredible mass of irreligion and infidelity. These elements of deterioration rage, and roar about our walls, and howl over our steady battlements, until we imagine that the blasts are driving their fury against us; and we begin to curdle and shiver, under the chilling influence of our own imaginations. Let it not be thought, however, that in cities we have no samples of the most exalted Christian character. In the turbulent soil of the great town, there grows many a delightful plant in the Lord's vineyard. Amid the commotion, and general agitation which prevail, there is many a gentle spirit that owns the empire of the Prince of Peace—many a musing head that devises liberal things for God—many a busy hand that takes hold of duty, and retains it with a firm, unwavering grasp.

YOUTH'S DEPARTMENT.

A FATHER'S DYING ADVICE.

The religion of Jesus Christ is a religion of love. Wherever its power is felt, it produces an earnest solicitude, for the best interests of mankind. But perhaps the genuine influence of Christian love is never more strikingly displayed than when the soul is about to bid a last farewell to the world and every earthly friend, and exchange its house of clay for the mansions of glory and bliss. If the expiring Christian be a parent, what an interesting moment is that, when his children meet around his bed to hear his last commands, and receive the final blessing from his lips! How solemn is the scene! how serious, how important, how worthy of attention, is every word uttered on the brink of eternity! Who can receive unmoved the last embrace, or resist the forcible entreaties of a dying parent's love?

Such are the reflections naturally raised by a perusal of the following little narrative; which affords a proof and illustration of the fact, that the religion of Jesus is love, and where its power is felt, it produces love in the hearts of men, whatever be their country or their color.

In the island of St. Thomas, in the West Indies, there lived a negro named Cornelius; he was brought to a knowledge of the truth when young, and soon began to preach to his countrymen. Endowed with considerable talents, he was able to speak and write several languages. For many years he was a slave. He first purchased the freedom of his wife, and then labored hard to gain his own liberty; which at last he effected, after much entreaty, and the payment of a considerable sum. By degrees, he was also enabled to purchase the liberty of his six children. His gifts for preaching were good; and remarkably acceptable, not only to the negroes, but to many of the white people. When death approached, he sent for his family. His children and grand-children assembled round the bed of their sick parent; he summoned up all his strength, sat up in his bed, uncovered his venerable head, adorned with locks as white as snow, and thus addressed them:

"I rejoice exceedingly, my dearly beloved

children, to see you together once more before my departure; for I believe that my Lord and Saviour will soon come, and take you father to himself. You know, my dear children, what my chief concern has been respecting you, as long as I have been with you; how frequently I have exhorted you, with tears, not to neglect the day of grace, but surrender yourselves soul and body, to your God and Redeemer; to follow him faithfully. Sometimes I have dealt strictly with you in matters which I believed would bring harm to your souls, and grieve the spirit of God; and I have exerted my paternal authority to prevent mischief; but it was all done out of love to you. However, it may have happened that I have sometimes been too severe; if this has been the case, I beg you, my dear children, to forgive me; O, forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At length one of the daughters, recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have been disobedient children." The rest joined in the same confession. The father then continued, "Well, my dear children, if you all have forgiven me, then attend to my last wish and dying request. Love one another—do not suffer any quarrels and disputes to arise after my decease. No, my children," raising his voice, "love one another cordially: let each strive to show proofs of affection to his brother or sister; nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your soul's salvation; but pray our Saviour to grant you lowly minds, and humble hearts. If you follow this advice of your dying father, my joy will be complete when I shall once more see you in eternal bliss, and be able to say to your Saviour, 'Here, Lord, is thy poor and unworthy Cornelius, and the children thou hast given him.' I am sure our Saviour will not forsake you, and I beseech you, do not forsake him."

His two sons, and four daughters are employed as assistants in the Moravian mission.—By them he lived to see twelve grand-children, and five great grand-children.

He died at the age of eighty-four, and was attended to the grave by a very large company of negro brethren and sisters, who, being all dressed in white, walked in solemn procession to the burying ground at New Bernhurst.

INFIDELITY VS. ORTHODOXY.

Ridicule and misrepresentation have for a long time been the only effective weapons against Evangelical principles. Argument has ceased; and now in almost every fashionable party, in the corners of the streets, in stage coaches and public houses, and especially in theatres, grog shops and gaming houses, the Orthodox are held up as the theme of unsparing ridicule and reproach. Their doctrines and their characters are grossly misrepresented; and fools laugh at their own caricatures, which they exhibit as the portraits of their neighbors. Even in works of serious controversy, it is very seldom that a doctrine of Orthodoxy is directly and fairly met, but almost always some distortion or perversion or supposed consequence of the doctrine is brought up as the object of refutation. To such an extent is this practice carried, that Orthodox men are not unfrequently astonished at the entire ignorance, which some of their most respectable opponents manifest in respect to the nature of their faith. Need we add here the long list of vile and groundless slanders, which represent the Orthodox as the enemies of their country, the foes of civil and religious freedom; slanders which carry their own refutation with them and yet are reiterated and reiterated with the confidence of inspiration? Now this state of things cannot last always. Ridicule is powerful against vice, but its attractions only serve to make virtue shine the brighter. Misrepresentation and falsehood may answer their purpose for a day; but when once detected, men of integrity will surely sympathize with the injured party; and a religious cause can be promoted by none but men of integrity.—Boston Recorder.

THE LATE DR. GODMAN.

The religious character of Dr. G. is illustrated by a variety of extracts from his correspondence. In a letter addressed to the late Dr. Judson of the U. States Navy, who was then in the last stage of a consumption, he says:—

"I was once an Infidel, as I told you in the West Indies. I became a Christian from conviction, produced by the candid inquiry recommended to you. I know of no other way in which death can be stripped of its terrors; certainly none better can be wished. Philosophy is a fool, and pride a madman. Many persons die with what is called manly firmness; that is, having acted a part all their lives, according to their prideful creed, they must die game. They put on as smooth a face as they can, to impose on the spectators and die firmly. But this is all deception; the true state of their minds at the very time, nine times out of ten, is worse than the most horrible imaginings even of hell itself. Some who have led lives adapted to sear their conscience, and petrify all their moral sensibilities, die with a kind of indifference, similar to that with which a hardened convict submits to a new infliction of disgraceful punishment. But the man who dies as a man ought to die, is the humble-minded, believing Christian; one who has tasted and enjoyed all the blessings of creation; who has had an enlightened view of the wisdom and glory of his Creator; who has felt the vanity of mere worldly pursuits and motives, and been permitted to know the mercies of a blessed Redeemer, as he approaches the narrow house appointed for all the living."

MULTIPLICATION OF MECHANICS.—John Neal, in a lecture lately delivered at Portland, before the Mechanic Association, says that the mechanics and their families constitute more than SEVEN MILLIONS of the free people of this country.

ECONOMY IN A FAMILY.

There is nothing which goes so far towards placing young people beyond the reach of poverty as economy in the management of their domestic affairs. It is as much impossible to get a ship across the Atlantic with half a dozen butts started, or so many holes in her bottom, as to conduct the concerns of a family without economy. It matters not whether a man furnish little or much for his family, if there is a continual leakage in the kitchen or in the parlour; it runs away, he knows not how; and that demon, waste, cries more, like the horse-leech's daughter, until he that provides has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it; not the least article however unimportant in itself, for it establishes a precedent; not under any pretence, or it opens the door for ruin to stalk in, and she seldom leaves an opportunity unimproved. A man gets a wife to look after his affairs, to assist him in his journey through life, to educate and prepare his children for a proper station in life, and not to dissipate his property. The husband's interest should be the wife's care, and her greatest ambition carry her no further than his welfare and happiness together with that of her children. This should be her sole aim, and the theatre of her exploits is in the bosom of her family, where she may do as much towards making a fortune as he possibly can in the counting-room or the workshop. It is not the money earned that makes a man wealthy. It is what is saved from his earnings. A good and prudent husband makes a depot of the fruits of his labor with his best friend; and if that friend be not true to him, what has he to hope? If he dare not place confidence in the companion of his bosom, where is he to place it? A wife acts not for herself only, but she is the agent of many she loves, and she is bound to act for their good, and not for her own gratification. Her husband's good is the end at which she should aim: his approbation is her reward. Self-gratification in dress, or indulgence in appetite, or more company than his purse can well entertain, are equally pernicious. The first fastens a doctor's bill to a long butcher's account; and the latter brings intemperance, the worst of all evils, in its train.

OATHS.—Moralists have often remonstrated against the practice of administering oaths on trivial occasions; but these remonstrances have, as yet, had little influence on legislators. We are not prepared to advocate or oppose the total abolition of them on all occasions; but we would have them confined to occasions of great importance and solemnity. Dr. Paley thought that in England, the levity and frequency with which an oath is administered had brought about a general inadvertency to the obligation of oaths, a fact to be much lamented in both a religious and political view; and he recommends it to public consideration, whether the requiring of oaths on so many frivolous occasions, especially in the customs and in the qualifications for petty offices, has any other effect than to make them cheap in the eyes of the people.

This subject is now arresting attention in England. A writer in the Evangelical Magazine thinks there is nothing, except negro slavery, so nationally injurious as the unnecessary use of oaths; and he asks—"Why has not this perjury-stained nation been roused on the subject of oaths, the unnecessary use of which has effected such fearful inroads on the veracity, and consequently on the morality and religion of the nation? May we not ask with the immortal Cowper—

"And hast thou sworn on every slight pretence,
Till perjuries are common as bad pennies;
While thousands, careless of the damning sin,
Kiss the book's outside who ne'er looked within."

Probably most serious persons among ourselves have been unpleasantly affected at witnessing the same solemn appeal to God for the truth of a testimony, where a trifling pecuniary interest is involved, which is made when the life of a fellow creature is depending. And it may be questioned whether the most inconsiderable offices in our towns are more faithfully executed in consequence of the oath taken by those who hold them, especially as it is usually administered amid the hurry and bustle of a town meeting.—Chris. Mirror.

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